In the name of Allah the Beneficent the Merciful
The Pleasure of Your Company Is requested
at the marriage of

SHAADI

Fazail o Masail

Rizwi Sultana

Daughter of Maulana Nasimuddin Sahab Habibi

&

Abdul Nazir

Son of Janab Abdul Daiyan Sahab

Allah Ka Karam Hai Inayat Rasul Ki
Shaadi Hamare Ghar Mein Hai Barkat Rasul Ki
Ummid Hai K Aap zarur Tashrif Laenge
Dawat Qubool Karna Hai Sunnat Rasul ki

Program Inshallaho Tala

Milad-e-Mustafa

24 September 2025
Baad Namaz-e-Magrib
Qazi Mohalla, Purana Bazaar,
Bhadrak, Odisha

AQD-E-NIKAH

26 September 2025
Baad Namaz-e-Subha
Khanqa-e-Habibiya,
Dhamnagar Sharif

Dinner Time: 7 PM Onwards
Royal Palace, Alaalpur, Purana Bazar,
Bhadrak, Odisha

With Best Compliments From

Muhammad Maqbul Raza, Muhammad Juned,
Muhammad Raqib, Muhammad Mashkur,
Muhammad Birjis, Muhammad Talha,
Muhammad Shahid, Khusbu, Mahak

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SHAADI

Fazail o Masail

Roman Urdu

Preface

Bismillah-hir-rahman-nir-rahim

Mere Azeezo aur Qareebi Rishtedaaron,

Allah ke fazal o karam aur uske mehboob Paighambar Hazrat Muhammad ﷺ ki sunnat ki pairvi mein,aane wala 26 September 2025 mein hamari behan ka nikah ho raha hai. Yeh lamha hamare khandan ke liye intehai babarkat aur musarrat bhara hai.

Shadi ek aisa muqaddas bandhan hai jo do afraad ko hi nahi, balkay do khandan ko bhi muhabbat, izzat, aur hamdardi ke rishte mein piro deta hai. Yeh mehaz dunyawi talluq nahi, balkay Deen-e-Islam mein ek aisi ibadat hai jo zindagi ko roohani sukoon aur dili itminaan se bhar deti hai. Nabi Akram ﷺ ne isay apni azeem sunnat qarar diya, jis mein iffat o pakdamani, nasal-e-insani ki baqa, aur ek pur-sukoon maasharti nizam ki tashkeel ke fazail pinhan hain.

Is card ke sath hamara maqsad sirf shadi ki khushkhabri dena hi nahi, balkay nikah ke haqeeqi ma'ani aur iski azmat ko aap sab ke sath bantna hai. Hamein yaqeen hai ke yeh chota sa paigham aapko bhi is rishte ki ahmiyat aur is se wabasta barakat ka ehsas dilayega.

Dua hai ke Allah Ta'ala hamari behan aur unke shareek-e-hayat ke is naye safar ko barkaton, muhabbat, aur kamyabiyon se bhar de. Hamari behan ki azdawaji zindagi aapki nek tamannaon aur duaon ke sath ek kamyab aur babarkat zindagi ban jaye, ameen.

Aapka Khair Khwah,

Son of Mulana Nasimuddin Habibi

Tamheed

Islam mein nikah mehaz ek samaji muahida nahi, balkay ek **muqaddas ibadat** aur **Rasool Allah (ﷺ) ki azeem sunnat** hai. Yeh mard aur aurat ke darmiyan ek mazboot ehad hai jo baahami razamandi aur gawahon ki maujoodgi mein qaim hota hai. Iska buniyadi maqsad Allah Ta'ala ki raza ka husool, insani nasal ki baqa, aur ek pur-sukoon, ba-waqar maasharti dhanchay ki tashkeel hai. Yeh **ribat qawi**, yaani ek mazboot bandhan hai, jo na sirf infradi falah o behboodi ko yaqeeni banata hai balkay maasharti istehkam aur akhlaqi iqdaar ke tahaffuz mein bhi kaleedi kirdaar ada karta hai. Nikah ki yeh dohri noiyat – sunnat nabwi ki pairwi aur ek Ilahi ehad – is ke gehre mafhoom ko wazeh karti hai. Yeh sirf dunyawi maamla nahi balkay ek **roohani rasta** hai jo bande ko Allah Ta'ala se qareeb karta hai. Is dohri haisiyat ka taqaza hai ke zaujain apne taalluq ko mehaz zaati pasand ya samaji riwaj tak mehdood na samjhein balkay isay ek aisi zimmedari tasawwur karein jiska jawabdeh woh Allah ke huzoor hain. Yeh nuqta nazar azdawaji zindagi mein gehri zimmedari, sabr, aur baahami ehteram ko farogh deta hai, kyunke miyan biwi apne rishtay ko Allah Ta'ala ki amanat samajhte hain. Yeh is baat ki bhi nishandahi karta hai ke azdawaji kamyabi aur hum-ahangi ka inhisaar mehaz insani mutabqat par nahi balkay bunyadi taur par Ilahi barkat aur Islami usoolon par khaas amal paira hone par hai.

Yeh mazmoon nikah ki ahmiyat ko mustanad ahadees ki roshni mein jaame andaaz par pesh karne ke liye likha gaya hai. Is mein nikah ke fazail ko tafseel se bayan kiya jayega aur sath hi azdawaji zindagi mein pesh anay walay aam **masail** aur un ke **nabawi hal aur suljhaao** bhi ahadees ki roshni mein pesh kiye jayenge. Iska maqsad ek mustanad, hawala-jati, aur gehra Islami nuqta nazar faraham karna hai taake padhne wale nikah ke buniyadi maqasid aur is ke taqaddus ko samajh

sakain, aur yeh jaan sakain ke ahadees ki roshni mein ek kamyab aur babarkat azdawaji zindagi kaise guzari ja sakti hai. Azdawaji zindagi ke buniyadi fazail ko samajhna hi mumkina kharabi se bachne aur unhein hal karne ki buniyad faraham karta hai. Bohot se azdawaji masail ka sabab is muqaddas rishte ki sathi tafheem ya is ke buniyadi maqasid se inhiraf aur doori ikhtiyar karna hota hai. Is tarah, yeh mazmoon masail ko hal karne ke sath sath un ki rok-tham ke liye bhi ek **jaame rehnumai** faraham karta hai.

Shadi Ke Fazail Ahadees Ki Roshni Mein

Islam mein nikah ko be-shumar fazail aur barakat ka hamil qarar diya gaya hai. Yeh na sirf ek fitri zarurat ki takmeel hai balkay roohani tarraqi, akhlaqi pakizgi, aur maasharti istehkam o mazbooti ka zarya bhi hai. Zel mein hadees ki kitabon se das muntakhab ahadees ke zariye nikah ke mukhtalif fazail ko wazeh kiya gaya hai, jiske baad har hadees par mukhtasar ilmi tabsara pesh kiya jayega.

Fazail Nikah Par Muntakhab Ahadees

1. **Sunnat Nabawi Ki Pairwi (Adherence to Prophetic Sunnah) "** الزواج سنتي**" Tarjuma:** Shadi meri sunnat hai. *Sunan Ibn Majah, Kitab al-Nikah, Hadees No. 1846*
2. **Iffat o Pakdamani Ka Tahaffuz (Protection of Chastity & Modesty) "**من استطاع الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج**" Tarjuma:** Jo koi tum mein se nikah ki istetaat rakhta ho, usey nikah kar lena chahiye, kyunke yeh nigahon ko neecha rakhta hai aur sharmgah ki hifazat karta hai. *Sahih Bukhari, Kitab al-Nikah, Hadees No. 5066; Sahih Muslim, Kitab al-Nikah, Hadees No. 1400*
3. **Nasl-e-Insani Ki Baqa o Muhabbat (Procreation & Affectionate Companionship) "**تزوجوا الودود الولود**" Tarjuma:** Aisi auraton se shadi

karo jo muhabbat karne wali aur nasl badhane wali hon. *Sunan Abi Dawud, Kitab al-Nikah, Hadees No. 2050*

4. **Deendari Ki Bunyad Par Intikhab (Choosing a Pious Spouse) "** تنكح المرأة لأربع: لمالها ولحسبها ولجمالها ولدينها، فاظفر بذات الدين تربت يداك**" Tarjuma:** Aurat se char cheezon ki wajah se nikah kiya jata hai: uske maal ki wajah se, uske hasb o nasab ki wajah se, uski khoobsurti ki wajah se, aur uske deen ki wajah se. Pas deendar aurat ko tarjeeh do, tumhare hath khaak alood hon. *Sahih Bukhari, Kitab al-Nikah, Hadees No. 5090; Sahih Muslim, Kitab al-Rada', Hadees No. 1466*
5. **Qurbat Bhi Ibadat "**وفي بضع أحدكم صدقة**" Tarjuma:** Aur tum mein se har ek ke milne mein bhi sadqa hai. *Sahih Muslim, Kitab al-Zakat, Hadees No. 1006*
6. **Sunnat Se Rogardani Se Bachao (Avoiding Celibacy & Adherence to Sunnah) "**فمن رغب عن سنتي فليس مني**" Tarjuma:** Jisne meri sunnat se a'raaz kiya woh mujh se nahi. *Sahih Bukhari, Kitab al-Nikah, Hadees No. 5063; Sahih Muslim, Kitab al-Nikah, Hadees No. 1401*
7. **Behtareen Akhlaq Ki Alamat (Sign of Excellent Character) "** خيركم خيركم لأهله**" Tarjuma:** Tum mein se behtareen shakhs woh hai jo apne ahal o ayaal ke liye behtareen ho. *Sunan Tirmidhi, Kitab Fadail al-Quran, Hadees No. 3895*
8. **Nikah Mein Aasani o Barkat (Facilitating Marriage & Blessing) "**يسروا ولا تعسروا**" Tarjuma:** Aasani paida karo, tangi paida na karo. *Sahih Bukhari, Kitab al-Ilm, Hadees No. 69; Sahih Muslim, Kitab al-Jihad wal Siyar, Hadees No. 1734*
9. **Baahami Razamandi o Ehteram (Mutual Consent & Respect) "** لا تنكح الأيم حتى تستأمر**" Tarjuma:** Bewah aurat ka nikah uski ijazat ke baghair na kiya jaye. *Sahih Bukhari, Kitab al-Nikah, Hadees No. 5136; Sahih Muslim, Kitab al-Nikah, Hadees No. 1419*

10. **Huqooq o Faraiz Ka Tawazun (Balance of Rights & Duties) "** للزوجة على زوجها حق / للزوج على زوجته حق**" Tarjuma:** Biwi ka shohar par haq hai / Shohar ka biwi par haq hai. *Sunan Tirmidhi, Kitab al-Rada', Hadees No. 1163 (Biwi ka haq); Sunan Tirmidhi, Kitab al-Rada', Hadees No. 1164 (Shohar ka haq)*

Ahadees Par Ilmi Tabsara

Sunnat Nabawi Ki Pairwi: Hadees **"**الزواج سنتي**"** nikah ko Rasool Allah (ﷺ) ki sunnat qarar de kar iski ahmiyat ko ujagar karti hai. Yeh mehaz ek samaji amal nahi balkay ek aisa rasta hai jis par chal kar musalman Allah ke Nabi ki pairwi ka ajr hasil karta hai. Is se nikah ka roohani pehlu numaya hota hai, jo usey ek ibadat ka darja deta hai.

Iffat o Pakdamani Ka Tahaffuz: Hadees **"** من استطاع الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج**"** nikah ko akhlaqi pakizgi ka zarya qarar deti hai. Yeh insani fitri khwahishat ko halaal aur pakiza tareeqay se poora karne ka rasta faraham karti hai, jis se maashre mein be-rah-rawi aur gunahon ko rokna hota hai. Nikah ke zariye fard apni nigahon aur sharmgah ki hifazat karta hai, jo usey gunahon se bachne aur zehni sukoon hasil karne mein madad deta hai.

Nasl-e-Insani Ki Baqa o Muhabbat: Hadees **"**تزوجوا الودود الولود**"** nikah ke buniyadi maqasid mein se ek, yaani insani nasal ki baqa aur uski afzaish ko ujagar karti hai. Aisi aurat se nikah ki targheeb di gayi hai jo muhabbat karne wali aur nasal insani ko badhane wali ho. Yeh hadees ek khushgawar aur muhabbat bhare khandani mahol ki ahmiyat par bhi zor deti hai jahan bachon ki behtareen tarbiyat ki ja sake.

Deendari Ki Bunyad Par Intikhab: Hadees **"** تنكح المرأة لأربع: لمالها ولحسبها ولجمالها ولدينها، فاظفر بذات الدين تربت يداك**"** shareek-e-hayat ke intikhab ke liye ek jaame rehnumai faraham karti hai. Yeh maal, hasb o nasab, aur khoobsurti ke bajaye deendari ko tarjeeh dene ki talqeen karti hai. Is

hadees ka gehra mafhoom yeh hai ke ek deendar shareek-e-hayat hi azdawaji zindagi mein sabr, shukr, aur huqooq ki pasdari kar sakta hai, jis se ek mustahkam aur babarkat rishta qaim hota hai. Yeh intikhab na sirf dunyawi zindagi mein sukoon ka bais banta hai balkay aakhirat ki kamyabi ki buniyad bhi rakhta hai.

Qurbat Bhi Ibadat: Hadees "وفي بضع أحدكم صدقة" azdawaji talluqat ke ek munfarid pehlu ko ujagar karti hai. Yeh hadees azdawaji zindagi ke har pehlu ko roohaniyat se jodti hai, aur yeh wazeh karti hai ke Allah ki raza ke liye ki janay wali har jaiz koshish ajr ka bais hai.

Sunnat Se Rogardani Se Bachao: Hadees "فمن رغب عن سنتي فليس مني" un logon ke liye ek sakht tanbeeh hai jo nikah se a'raaz karte hain ya ruhbaniyaat (celibacy) ko tarjeeh dete hain. Yeh hadees nikah ki ahmiyat ko is qadar buland karti hai ke usey Nabi Akram (ﷺ) ki sunnat se rogardani ke mutradif qarar deti hai. Yeh is baat par zor deti hai ke nikah mehaz ek ikhtiyar nahi balkay ek musalman ke liye ek ahem zimmedari aur Nabi ki pairwi ka zariya hai.

Behtareen Akhlaq Ki Alamat: Hadees "خيركم خيركم لأهله" akhlaq-e-hasana ki ek jaame ta'reef pesh karti hai. Yeh wazeh karti hai ke kisi shakhs ki asal khoobi aur neki ka meyaar uske apne ahal o ayaal ke sath bartaao se zahir hota hai. Jo shakhs apne ghar walon, khususan apni biwi ke sath behtareen sulook karta hai, wahi dar-haqeeqat behtareen insaan hai. Yeh hadees azdawaji zindagi mein **husn-e-sulook**, narmi, aur shafqat ki ahmiyat ko numaya karti hai.

Nikah Mein Aasani o Barkat: Hadees "يسروا ولا تعسروا" agarchay ek umoomi usool hai, lekin iska itlaaq nikah ke maamle mein khaas ahmiyat rakhta hai. Yeh hadees nikah ke amal ko aasan banane, fazool rasam-o-riwaj aur maali bojh se bachne ki targheeb deti hai, taake ziyada se ziyada log sunnat nabwi par amal paira ho sakain. Nikah mein aasani paida karna barkat ka bais banta hai aur maashre mein nikah ko farogh deta hai.

Baahami Razamandi o Ehteram: Hadees "لا تنكح الأيم حتى تستأمر" is baat par zor deti hai ke nikah ke liye aurat ki razamandi intehai zaruri hai. Yeh Islam mein aurat ke huqooq aur uske ehteram ki daleel hai. Is se yeh wazeh hota hai ke nikah ek aisa muahida hai jo baahami razamandi aur ehteram ki bunyad par qaim hota hai, isliye jabri nikah ki Islam mein koi gunjaish nahi.

Huqooq o Faraiz Ka Tawazun: Ahadees "للزوجة على زوجها حق" aur "للزوج على زوجته حق" azdawaji zindagi mein huqooq o faraiz ke tawazun ko bayan karti hain. Yeh waazeh karti hain ke miyan biwi dono ke ek doosre par huqooq hain jin ki pasdari zaruri hai. Yeh huqooq o faraiz ka ilm aur un par amal daramad azdawaji zindagi mein insaf, aitemad, aur taawun ko farogh deta hai, jo ek mustahkam aur pur-sukoon gharanay ke liye na-guzir hai.

In ahadees ka majmooi mutalaa is haqeeqat ko aashkar karta hai ke nikah sirf apni zaruriyat ki takmeel ya nasal ki baqa ka zariya nahi hai, balkay yeh fard ki roohani, akhlaqi, jazbati, aur samaji tarraqi ka ek jaame khazana hai. Yeh ek aisa tarbiyat gah hai jahan sabr, qurbani, hamdardi, zimmedari, aur khud-gharzi se pakizgi jaisi aala sifaat parwan chadhti hain. Azdawaji zindagi mein in fazail ka shaoori itlaaq ek fard ko ziyada ba-akhlaq aur muttaqi banata hai, jis se muslim maashre ki bunyadein mazboot hoti hain. Yeh is baat ki bhi wazahat karta hai ke nabawi taleemat mein ek gehri hikmat-e-amali maujood hai. Nikah ke ibtedai marhalon se hi deendari, aasani, aur razamandi jaise usoolon par zor de kar, Nabi Akram (ﷺ) ne aise rehnuma usool waza kiye hain jo mustaqbil ke bohot se jhagde aur challenges ko zaroor rok dete hain. Yeh is baat ki nishandahi karta hai ke azdawaji zindagi ki bunyad aur ibtedai intikhab uski paidari ke liye utne hi ahem hain jitne ke uski musalsal dekh bhaal.

Shadi Se Mutaliq Masail Aur Unka Ahadees Ki Roshni Mein Hal Aur Suljhaao

Azdawaji zindagi, apni tamaam-tar barakat ke bawajood, insani talluqat ki pechidgiyon ki wajah se mukhtalif **masail** (problems) aur **challenges** ka saamna kar sakti hai. Islam ne in masail ki nishandahi ki hai aur ahadees nabwi ki roshni mein unke hal ke liye jaame rehnumai faraham ki hai. Yeh rehnumai na sirf masail ko hal karne mein madad deti hai balkay unhein paida hone se rokne ke liye bhi ek mazboot framework faraham karti hai.

Azdawaji Zindagi Ke Aam Challenges

- **Maali Tanaza'at:** Akhrajaat ke bare mein mukhtalif tawaqquaat (expectations), wasail ka ghalat intizam, ya maali zimmedariyon ko poora karne mein nakami, jo shadeed dabao (stress) ka bais banti hai.
- **Huqooq o Faraiz Ki Ghaflat:** Kisi ek fareeq ki taraf se doosre ke huqooq o faraiz ko poora na karna, jis se adam tawazun, na-insafi, aur be-qadri ke ehsasaat paida hote hain.
- **Baahami Ehteram Aur Aitemad Ki Kami:** Ehteram ka khatam hona, jis se tehqeer ya be-izzati, ya aitemad ki adam maujoodgi, jis se shak, adam tahaffuz, aur jazbati alaihda'gi paida hoti hai.
- **Bairooni Mudakhlat:** Khandan ke afraad ya doston ki taraf se ghair-zaruri mudakhlat, jo azdawaji bandhan ko kamzor kar sakti hai.
- **Sabr Aur Afw o Darguzar Ki Kami:** Choti choti ghaltiyon ko nazar andaz karne, mushkilaat ko bardasht karne, ya ghaltiyon ko maaf karne ki na-ehli, jis se shikayat ka ambaar aur talkhi paida hoti hai.

Ahadees Ki Roshni Mein Hal Aur Rehnumai

Islami taleemat, khaas taur par ahadees nabwi, in challenges se nipatne ke liye amali aur lazawal hal pesh karti hain. Yeh hal sirf rad-e-amal par mabni nahi hain balkay ek faal (active) aur jaame nuqta nazar pesh karte hain, jis mein azdawaji zindagi ki bunyadon ko mazboot karna aur buniyadi Islami iqdaar ko parwan chadhana shamil hai.

Huqooq o Faraiz Ki Pasdari Masla: Miyan biwi ke huqooq o faraiz se na-waqfiyat ya unki adaigi mein ghaflat. **Hal:** Islam ne miyan biwi ke baahami huqooq o faraiz ko wazeh taur par bayan kiya hai, jo adl o insaf aur hum-ahangi ko azdawaji zindagi ki bunyad banate hain. **Mutaliqa Ahadees:**

- **"**للزوجة على زوجها حق**"** (Biwi ka shohar par haq hai).
- **"**للزوج على زوجته حق**"** (Shohar ka biwi par haq hai). **Wazahat:** Yeh ahadees, agarchay mukhtasar hain, baahami insaf aur zimmedari ke buniyadi usool ko qaim karti hain. Biwi ke huqooq mein nan o nafaqa, husn-e-sulook, aur uski izzat o waqar ka ehteram shamil hai, jabkay shohar ke huqooq mein jaiz umoor mein itaat, uski izzat ki hifazat, aur ghar ke maamlaat ka intizam shamil hai. In huqooq ko samajhna aur diyanatdari se ada karna tanaza'at o jhagde ko rokne aur rishte mein tahaffuz aur masawaat ka ehsas paida karne ke liye intehai ahem hai. Nabi Akram (ﷺ) ki taleemat is baat ko yaqeeni banati hain ke kisi bhi fareeq par ghair-zaruri bojh na dala jaye aur na hi usey nazar andaaz kiya jaye. Baahami ehteram isi usool ki bunyaad par qaim hota hai.

Husn-e-Sulook Aur Narmi Ka Farogh Masla: Sakht rawaiya, jazbati ghaflat, ya bad-akhlaqi jo naraazgi aur na-khushi ka bais banti hai. **Hal:** Nabi Akram (ﷺ) ne zaujain ke sath behtareen sulook aur narmi baratne ki takeed ki aur khud bhi iski misal qaim ki. **Mutaliqa Hadees:**

- "خيركم خيركم لأهله" (Tum mein se behtareen shakhs woh hai jo apne ahal o ayaal ke liye behtareen ho). **Wazahat:** Yeh hadees azdawaji talluqat ke liye ek rehnuma usool ke taur par kaam karti hai. Yeh is baat ko qaim karti hai ke kisi shakhs ke kirdaar aur taqwa ka asal paimana yeh hai ke woh apne khandaan, khususan apni biwi ke sath kaisa sulook karta hai. Behtareen akhlaq ka mazahira sab se ziyada ghar ke andar hota hai, jahan insaan sab se ziyada kamzor aur haqeeqi hota hai. Shafqat, hamdardi, aur sabr ko tarjeeh dena ek kashida rishte ko amn aur muhabbat ka zariya bana sakta hai. Yeh hadees is baat ki taraf ishara karti hai ke azdawaji masail ka hal sirf bairooni awamil mein nahi balkay miyan biwi ke andaruni kirdaar aur unke baahami rawaiye mein pinhan hai.

Sabr Aur Afw o Darguzar Ko Apnana Masla: Be-sabri, bardasht na karna, hasad karna, aur ghaltiyon ko nazar andaz karne ki na-ehli, jis se tanaza'at badhte hain. **Hal:** Azdawaji zindagi mein na-guzir taur par challenges aur khaamiyan aati hain; sabr aur afw o darguzar in khamiyon par qaboo paane aur hum-ahangi barqarar rakhne ke liye ahem fazail hain. **Wazahat:** Agarchay makhsoos ahadees mein "shadi mein sabr" ya "shadi mein maafi" ka barah-e-raast zikr nahi hai, lekin Quran o Sunnat mein sabr aur afw o darguzar ki umoomi taleemat kasrat se maujood hain. Misal ke taur par, Nabi Akram (ﷺ) ne farmaya: "ليس الشديد بالصرعة، إنما الشديد الذى يملک نفسه عند الغضب" (Taaqatwar woh nahi jo kisi ko pachhad de, balkay taaqatwar woh hai jo gusse ke waqt apne aap par qaboo rakhe). *Sahih Bukhari, Sahih Muslim*. Yeh usool azdawaji zindagi mein gusse par qaboo paane aur ek doosre ki ghaltiyon ko maaf karne ke liye intehai ahem hai. Yeh fazail zaujain ko choti choti ghaltiyon ko nazar andaz karne, mushkilaat ko bardasht karne, aur ikhtilafaat se aage badhne ke qabil banate hain, jis se narazgi gehri nahi hoti.

Baahami Mashawarat Ki Ahmiyat Masla: Yak-tarfa faisle, mushtarka

vision ki kami, aur nazarandaz kiye jane ka ehsas. **Hal:** Khandan ko mutaasir karne walay ahem faislon mein zaujain ke darmiyan **baahami mashawarat** shamil honi chahiye. **Wazahat:** Shoora aur mashwara ka usool Islam mein buniyadi haisiyat rakhta hai (maslan Quran 42:38 mein mominon ki sifaat mein shoora ka zikr hai, aur Nabi Akram (ﷺ) ka apne sahaba aur azwaj se musalsal mashwara karna). Azdawaji zindagi mein iska itlaaq baahami ehteram, mushtarka zimmedari, aur faislon par mazboot azm ko farogh deta hai, jis se yak-tarfa iqdamaat se paida hone walay tanaza'at ko roka ja sakta hai.

Maali Zimmedari Ki Adaigi Masla: Maali dabao (financial pressure), nan o nafaqa par tanaza'at, aur ma'ashi faraiz ki ghaflat. **Hal:** Islam ne shohar ke apni biwi aur khandan ke taeen maali faraiz ke bare mein wazeeh rehnuma usool faraham kiye hain. **Mutaliqa Usool:**

- "النفقة على الزوج" (Shohar par nan o nafaqa). **Wazahat:** Shohar ka apne khandan ke liye nan o nafaqa faraham karna Islami azdawaji istehkam ka ek ahem sutoon hai, jo biwi ke waqar aur tahaffuz ko yaqeeni banata hai. Is zimmedari ko tan-dehi aur farakh-dili se poora karne se tanaza'at ka ek bada zariya khatm ho jata hai aur ghar mein aitemaad aur itminaan paida hota hai.

Deendar Shareek-e-Hayat Ke Intikhab Ka Buniyadi Kirdaar Masla: Iqdaar, tarjeehaat, ya kirdaar mein buniyaadi adam mutabqat ki wajah se shadion ki nakami, jis ke nateejay mein na-qabil-e-hal ikhtilafat paida hote hain. **Hal:** Nabi Akram (ﷺ) ne shareek-e-hayat ka intikhab buniyadi taur par unki deendari aur ache kirdaar ki bunyaad par karne par zor diya. Yeh ek rok-tham ka iqdaam hai (preventive measure). **Mutaliqa Ahadees:**

- "تنكح المرأة لأربع: لمالها ولحسبها ولجمالها ولدينها، فاظفر بذات الدين تربت يداك" (Aurat se char cheezon ki wajah se nikah kiya jata hai: uske maal ki wajah se, uske hasb o nasab ki wajah se, uski khoobsurti ki wajah se, aur

uske deen ki wajah se. Pas deendar aurat ko tarjeeh do, tumhare haath khaak alood hon).

- **Seeking a righteous spouse** (Ek nek shareek-e-hayat ki talaash). **Wazahat:** Yeh hadees is baat par zor deti hai ke bohot se azdawaji masail ko ibtida hi mein sahi intikhaab ke zariye roka ya numayan taur par kaam kiya ja sakta hai. Ek aisa shareek-e-hayat jiska intikhab uski deendari ki bunyad par kiya gaya ho, woh huqooq ki paasdari karne, sabr karne, masail ke Islami hal talaash karne, aur Allah Ta'ala ki khatir azdawaji bandhan ko tarjeeh dene ka ziyada imkaan rakhta hai, is tarah ek babarkat aur mustahkam ittehad ki mazboot bunyad rakhi jati hai. Yeh ek intehai ahem hifazati tadbeer hai jo mustaqbil ke tanaza'at ko kam karti hai.

In tamaam hal ka majmooi jaiza lene se yeh baat wazeh hoti hai ke Islami taleemat mein azdawaji masail ka hal mehaz rad-e-amal par mabni nahi hai balkay yeh ek jaame aur faal (proactive) hikmat-e-amali ka hissa hai. Yeh azdawaji zindagi ko ek imtehaan aur roohani tarraqi ke rastay ke taur par pesh karta hai. Challenges ko nakami ya mayusi ki wajah ke bajaye, iman aur kirdaar ke imtehaan ke taur par dekha jata hai. Jab in challenges ka saamna nabawi rehnumai (sabr o bardasht, afw o maafi, huqooq ki pasdari) ke sath kiya jata hai, to woh roohani tarraqi, Ilahi ajr, aur imaan ko mazboot karne ke gehre mauqe ban jate hain. Yeh is baat ki bhi nishandahi karta hai ke nikah se pehle ki samajh boojh aur tayyari ki kitni ahmiyat hai. Deendar shareek-e-hayat ka intikhaab, nikah mein aasani, aur baahami razamandi jaise awamil ibtedai marhalon mein hi mazboot bunyaad faraham karte hain. Yeh is baat par zor deta hai ke Islami usoolon mein judi hui qabl az nikah taleem aur mashawarat ki ahmiyat bohot ziyada hai, kyunke ek babarkat nikah ka aaghaz ba-khabar, muttaqiyana faislon aur ibtida se hi aasani aur baahami ehteram ke azm se hota hai.

Khulasa

Is tafseeli tehreer ne Islam mein nikah o shadi ki gehri ahmiyat ko ujagar kiya hai, usey mehaz ek samaji riwaj ke bajaye ek muqaddas bandhan, Nabi Akram (ﷺ) ki buniyadi sunnat, aur zaujain ke darmiyan ek mazboot ehad o waada ke taur par pesh kiya hai. Hum ne nikah ke mukhtalif pehlu fazail ko das mustanad ahadees ki roshni mein bayan kiya hai. In fazail mein iffat o pakdamani ka tahaffuz, insani nasal ki baqa, rafaaqat aur sukoon ka husool, roohani ajr ka husool, aur behtareen akhlaq ki aabiyari shamil hai.

Is mazmoon mein azdawaji zindagi mein pesh anay walay aam challenges par bhi roshni dali gayi hai, aur yeh dikhaya gaya hai ke sunnat nabwi in masail ke liye jaame, amali, aur lazawal hal ki tadbeer faraham karti hai. Yeh hal buniyadi Islami usoolon mein pevast hain jaise baahami huqooq ki pasdari, husn-e-sulook, sabr aur afw o darguzar ki amaliyat, mashawarat ka ihtimam, maali zimmedariyon ki adaigi, aur sab se ahem, ibtida hi se ek deendar shareek-e-hayat ka intikhab.

Ahadees mein maujood rehnumai koi bikhri hui taleemat nahi balkay ek mukammal aur marboot framework hai jo ek babarkat aur hum-ahang azdawaji zindagi ke qiyam aur usey barqarar rakhne ke liye ek jaame khaka pesh karta hai. Yeh wazeh hai ke nikah ke fazail uske masail ke hal se gehre taur par jure hue hain; fazail par amal paira hona khud-ba-khud masail ko kam karta hai. Sunnat par amal paira hona mehaz rasmi ibadat nahi balkay ek aisa tarz-e-zindagi hai jo gehre sukoon, istehkam, aur duniya o aakhirat mein kamyabi ka bais banta hai. Yeh roz marra ke maamlaat ko ibadat mein badal deta hai aur roohani tarraqi ke mauqe faraham karta hai.

Islami azdawaji rehnumai ek mukammal aur khud ko taqwiyat dene wala khaka pesh karti hai. Yeh ek aisa nizam hai jahan shareek-e-hayat ke ibtedai intikhab se le kar tanaza'at ke hal tak har pehlu ko Ilahi

hikmat se dhanpa gaya hai. Yeh jaame nuqta nazar is baat ko yaqeeni banata hai ke sunnat par amal paira ho kar, jode deyr-pa hum-ahangi aur roohani takmeel hasil karne ke liye ek mazboot framework se lais hon.

Nikah, jab Islami usoolon aur Nabi Akram (ﷺ) ki misali sunnat ki mazboot bunyadon par qaim kiya jata hai, to yeh apne dunyawi pehluon se ma-wara ho kar be-panah barakat, sukoon, aur Allah Ta'ala se qurbat ka ek gehra zariya ban jata hai. Yeh baahami tarraqi, qurbani, aur muhabbat ka ek musalsal safar hai, jo ek aisi mukammal zindagi par hasil hota hai jo Khaliq ko pasand hai. Sunnat ki hikmat ko apna kar, jode zindagi ki har pechidgi ko uboor kar sakte hain aur ek aisa rishta qaim kar sakte hain jo na sirf deyr-pa ho balkay roohani taur par bhi mala-maal ho. Yeh positive thought azdawaji safar ko gehra ma'ani aur maqsad ata karta hai, aur ziyada lachak (flexibility) aur lagan (dedication) ko farogh deta hai, kyunke zaujain Allah ki khatir apne rishte ko kamil banane ki koshish karte hain.

Hawala:

- **Quran Kareem:**
  - Surah An-Nisa, Ayat 21 (4:21)
- **Sahih Bukhari:**
  - Kitab al-Nikah, Hadees No. 5063, 5066, 5090, 5136
  - Kitab al-Rada', Hadees No. 1466
  - Kitab al-Ilm, Hadees No. 69
- **Sahih Muslim:**
  - Kitab al-Nikah, Hadees No. 1400, 1401, 1419
  - Kitab al-Zakat, Hadees No. 1006
  - Kitab al-Jihad wal Siyar, Hadees No. 1734
- **Sunan Abi Dawud:**
  - Kitab al-Nikah, Hadees No. 2050
- **Sunan Tirmidhi:**
  - Kitab Fadail al-Quran, Hadees No. 3895
  - Kitab al-Rada', Hadees No. 1163, 1164
- **Sunan Ibn Majah:**
  - Kitab al-Nikah, Hadees No. 1846

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